

# John David Garcia

| John David Garcia |   |
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| Born              | 25 March 1935 March 25, 1935, in San Francisco, California  |
| 💀Died             | 17 March 2001 (aged 65) Springfield, Oregon, USA17 March 2001 (aged 65)   |
| 🇺🇸Nationality     | American  |
| 🎓Alma mater       | UC Berkeley; University of Chicago; Johns Hopkins University  |
| 👛Occupation       | Creativity “Creative Transformation”<br>Founder of Society for Evolutionary Ethics<br>Electronic Signature Lock<br>Mathematical and Game Theories |
| 🏆Awards           | The New York Times Best Seller list   |

John David Garcia (1936-2001) was a best-selling American author.<sup>[1]</sup>, important inventor<sup>[2]</sup>, successful entrepreneur<sup>[3]</sup>, and moral protagonist.<sup>[4]</sup>

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## Career [ edit ]

After completing his B.A.s in Biology, Chemistry, and Psychology at UC Berkeley, and his M.A.s in Applied Mathematics and Statistics and Physics at the University of Chicago<sup>[5]</sup>, Garcia entered the U.S. Army to work as a mathematical modeler in chemical, biological, and radiological warfare strategies. Afterwards, he completed his graduate work at Johns Hopkins University where he focused on Mathematical Simulations and Design of Experiments in Biomedicine and Social Sciences. In 1968 (while teaching and working at UC Berkeley), he joined with Harvey Wagner and a few other UC Berkeley professors to found Teknekron Corporation, one of the world's first technology-focused business incubators. Subsequently, under NSF National Science Foundation sponsorship and grants, he invented the Electronic Signature Lock<sup>[6][7]</sup> and other Biometric Techniques for computer data and access security (U.S. Patent #4621334)<sup>[8]</sup>. Then he invented a “Demand Activated Road Transit System”<sup>[9]</sup>, a computer dispatching system still used for group riding “taxis” and mass-transit systems<sup>[10]</sup>. In 1970, he severed ties to his technical, scientific, and entrepreneurial endeavors to concentrate on writing and other "evolutionary" pursuits.

## The Society for Evolutionary Ethics [ edit ]

Garcia wrote his first book "The Moral Society: A Rational Alternative to Death" in 1970. It became the cornerstone for Garcia's work over the next quarter-century. Arguing that our current path(s)<sup>[11][12][13]</sup> would all lead to eventual extinction of the human species, Garcia proposed that our only choice to avoid extinction is to become fully aware<sup>[14]</sup> of our total environment so that we could grasp how the evolution of ethics (per Baruch Spinoza) lights the way to our creative potential<sup>[15]</sup>. With that potential we would take control of the evolutionary process to self-create our next moral state (a "moral society")<sup>[16]</sup>. He described that process as "autopoiesis" following the model proposed by Teilhard de Chardin in "The Phenomenon of Man"<sup>[17]</sup>. "For a more concrete vision in the same spirit, see J. D. Garcia, The Moral Society, New York: Julian Press, 1971"<sup>[18]</sup>



While "The Moral Society" was publicized by Warren Adler<sup>[19]</sup> and was well received in the scientific community <sup>[20]</sup> it was not widely popular as it "was too complex and abstract for most people"<sup>[21]</sup>. Garcia was disappointed that it was not understood, or more often "grossly misunderstood, even by people who seemed to appreciate it"<sup>[22]</sup>. Thus, he set out to write a different type of book with more directed focus and simplified concepts - "Psychofraud and Ethical Therapy". It was an immediate success and made the New York Times "Best Seller List" in 1974<sup>[23]</sup>. Garcia would spend "the next fifteen years trying to help others understand both my books".

Garcia began selecting experimental and control groups using the criteria he offered for "Ethical Therapy":

1. Persons who are both highly specialized and highly intelligent are likely to be unethical and as a consequence, neurotic.
2. Highly generalized persons with some depth of knowledge in at least two important, but distinct, subjects are likely to be ethical, irrespective of their intelligence. However, the lower their intelligence for a given amount of knowledge, the more ethical they are likely to be.
3. Intelligent but ignorant persons who have had educational opportunities but failed to use them are likely to be unethical.
4. Persons who are both ignorant and of low intelligence may or may not be ethical.
5. Persons who are highly generalized but have no depth in any area are probably ethical if they are of low intelligence, and probably unethical if they are of high intelligence.

(These criteria provide an glimpse into Garcia's bluntness that some found off-putting). The "experimentation" with groups would become a prominent factor in the rest of Garcia's life.

## The School of Experimental Ecology [\[ edit \]](#)

In the early 1980s, Garcia became increasingly concerned with American political corruption and global environmental destruction. He decided to move from Maryland to Oregon and start a new "SEE" organization focused on education and ecology. With fellow "protagonists" who were also investors (e.g. Guillermo Rivera Sanchez, Steve Watts, and Rich Van Winkle) Garcia purchased a 545 acre property near Elkton, Oregon and opened the "School of Experimental Ecology"<sup>[24]</sup>. The school attracted writers, artists, scientists, and followers from around the world who were dedicated to advancing the evolutionary ethic - "the sole ultimate ethical goal in the universe that does not lead to its own contradiction":<sup>[25]</sup>.

1. Any act which increases anyone's creativity, including our own, without decreasing anyone else's creativity, including our own, is ethical. (This is the essence of the meaning of "good." To be "good" is to knowingly and deliberately behave ethically, whatever the consequences.)
2. Any act which decreases anyone's creativity is unethical. (This is the essence of the meaning of "evil." To be "evil" is to knowingly and deliberately behave unethically, for whatever reason.)
3. Unethical means can never achieve ethical ends.
4. Means which are not ends are never ethical.
5. It is unethical to tolerate unethical or destructive behavior.
6. It is unethical to be certain about any cause and effect relationship concerning objective reality; only probabilistic beliefs about objective reality are ethical, but we can never deny the reality of our own thoughts or perceptions, our subjective reality; we err solely when we are certain about the causes in objective reality of our subjective thoughts or perceptions.
7. It is ethical to doubt.
8. Inaction is unethical.

Because the school was structured as a self-sustaining ecological and business enterprise, it was required to meet local "planning" requirements to operate. But local political opposition arose due to recent events at Rajneeshpuram in central Oregon as local residents feared anything resembling "outsiders" setting up strange sounding new operations. Garcia's strong secular focus also brought opposition from local Christian groups. The net result was prolonged delays in gaining necessary permits such that the school was forced to close.

## The Quantum Ark, Sufism, Octets, and Complementary Pairs [\[ edit \]](#)

Once the School of Experimental Ecology closed, Garcia moved to Fall Creek, Oregon and began working on his next book: "Creative Transformation" (as below). He became interested in Sufism and invented the "Quantum Ark". Working from David Bohm's "Implicate Order" Implicate order and explicate order, Garcia proposed that the human brain functioned as a quantum [interfacing] device that communicates information outside of spacetime and he designed and experimented with a "Quantum Ark" attempting (without clear success) to interface with "higher order information systems"<sup>[26]</sup>

Garcia had been experimenting with creativity enhancement methods and concluded that "men and women are neurologically, as well as sexually, complementary to one another... and that decisions at all levels "are better made by consensus between at least one man and at least one woman, who share a common set of true ethical values, and voluntarily choose to work together... 'a Complementary Pair'... The most creative interactions between Complementary Pairs are achieved within Octets" optimally comprised of 4 men and 4 women. This method became the primary focus of "Creative Transformation".

After completion of "Creative Transformation" (1991), Garcia became increasingly involved in politics, particularly within the Liberal Party in the State of Oregon.



John Garcia in 1970



# Politics, Practices, and Poor Health [ edit ]

In 1991, Garcia gave a speech ([https://archive.org/details/Autorun\\_201410](https://archive.org/details/Autorun_201410)) before the Libertarian Party in Eugene, Oregon titled "The Incompatibility between Libertarianism and Democracy" which included these ideas<sup>[27]</sup>: "Democratic authority, no matter how virtuous and well intentioned it originally was, becomes corrupted because professional politicians quickly learn that the easiest way to get elected is to openly share the fears and prejudices of the electoral majority... Spinoza rejected democracy because it was destructive to individual liberty, which was essential to maximize creativity. Spinoza said that democracy always leads to the imposition of the will of the majority on minorities, and that this was unethical, because the destruction of freedom also destroys creativity [cites omitted]... Bertrand Russell [said] all democracies eventually become so corrupt that 'only persons who are hypocritical, stupid, or both can be elected to public office'." Suffice it to say that Garcia's political views alienated some.

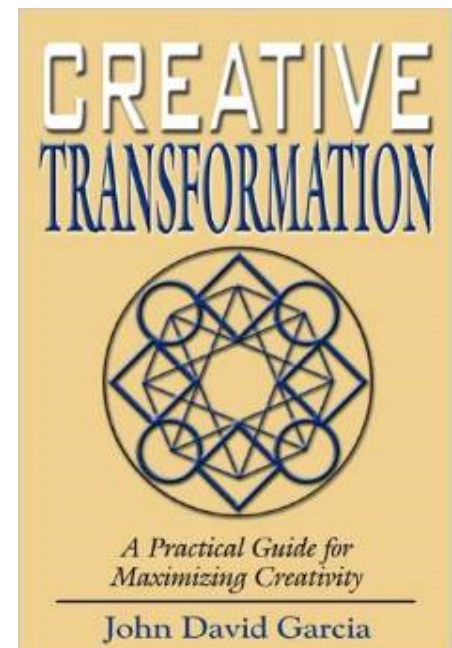
Along with his political views, Garcia's personal practices were sometimes difficult to understand and he often had difficulty understanding the values and beliefs of others. As an example of this, John had married into a Jewish family and his wife (Bernice) valued her religion. But, after he had met a Sufi woman with whom he became close, he began to espouse the virtues of Sufism (which are typically offensive or contrary to Jews). This is relevant here because towards the end of 1992, with failing health, Garcia became depressed, writing: "I had failed to help anyone else enter the Ethical State, including my own family. If I could not create an Ethical State for others, then my life was truly meaningless, and all I had learned and done would die with my life... I felt I had lived long enough; it was time to make room for others to create an Ethical State; it seemed that I... was probably at the stage in life when the most creative thing I could do was to die." However, Garcia had committed to teach more workshops and classes in Mexico City (Nov. 1992-Feb. 1993), including teaching a graduate course at Universidad Iberoamericana. There he met two remarkable women who helped turn things around - particularly since one was a medical doctor. Garcia imagined a new process which might yield an ethical state - "Dyadic Autopoiesis". He coupled that with chakras and complementary pairing in an effort to produce creative transformation. Such was his practice until health issues became dominant.

In the last years of his life, Garcia focused on his "fourth economic paradigm" to spend his remaining time learning, creating, and teaching the new Creative Transformation process. He found more southerly audiences extra receptive to this messaging and he spent more time in Mexico and Chile through 1994. He continued to experiment with groups (including Irwin Yeroham) while again trying to build a self-sufficient "farm" in Chile. That didn't work out and although he sold his interests there at a profit, the deal resulted in some economic problems in Chile (and substantial distrust in financial dealing with Chileans). Garcia moved to Mexico in 1999 but received faulty medical care and almost died. He returned to the U.S. and got proper medical care which allowed him to return to his work - especially writing his final book "The Ethical State"<sup>[28]</sup>. He also worked with his long-time friend and publisher, Tony Parrotto (<https://www.rhd.org/program/the-mazeway-project/>), in a commercial enterprise.

## Books [ edit ]

(All available for free download with publishers consent)

- *The Moral Society: A Rational Alternative to Death* (<https://www.scribd.com/document/469035897>) (1971)<sup>[29]</sup>
- *Psychofraud and Ethical Therapy* (<https://www.scribd.com/document/471112813/Psychofraud-and-Ethical-Therapy-Full-RVW>) (1974)
- *Creative Transformation: A Practical Guide for Maximizing Creativity* (<https://archive.org/details/s/CreativeTransformation482pgsByJohnDavidGarcia>) (1991)
- *The Ethical State: An Essay on Political Ethics* (<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.137.1742&rep=rep1&type=pdf>) (2003)



Creative Transformation Cover

## Essays and Other Works [ edit ]

(All available for free download) John David Garcia was an avid and prolific writer whose work emphasized quality over quantity. However, his focus was narrow and most of his writings have a common core: his life-long desire to teach others how to maximize creativity. Because that is the focus of his books, the essay excerpts selected here deal with more diverse subjects.

1. "Ethics, Creativity, and Judaism" (<https://www.see.org/garcia/e01.htm>) (1996): "At the core of any civilization is a system of values or ethics together with assumptions about reality... Spinoza was the first scientific philosopher of ethics... the first to integrate ethics with mathematically based modern science... Spinoza said that the ultimate good was what he called "the intellectual love of God... we understand God through intuition, science and technology, since God is the infinite totality of all that exists." "The most outstanding attribute of God is creativity. Therefore, we emulate God by maximizing creativity.
  1. THEOREM 1: People are unethical if, and only if, they value happiness more than creativity.
  2. THEOREM 2: If we seek to maximize happiness, we minimize it and have neither happiness nor creativity.
  3. THEOREM 3: If we seek to maximize creativity, we always succeed, and trivially also maximize happiness.
  4. THEOREM 4: Humans have solely two primordial desires, happiness and creativity; all other desires are means for achieving the two primordial desires; by maximizing creativity with no concern for happiness we maximize both happiness and creativity.

Therefore, there exists a single ethical criterion by which all ethical decisions may be made, which is valid under all conditions for all ethical beings anywhere in the universe... the 'Evolutionary Ethic'." "Jews are, relative to their numbers by far, the most creative people on earth." [Examples]."As a young man I considered mysticism a form of pathological self-deception, in which people, in order to be happy, choose to deceive themselves increasingly more...[but as] I grew older I noticed that the most creative scientists known to me tended to be highly mystical, e.g. Einstein, Bohr, de Broglie, Pauli, Heisenberg, Schrödinger, Jeans, Edington, and more recently D





Bohm and Fred Hoyle, among many others." "The universe has an ethical structure to it... [with] at least one intelligence superior to humanity's which is, at least in part, responsible for the ethical structure of the universe... There are many specific ways of communicating with the higher intelligence of ethical order... [and] behaving ethically enhances this communication.

1. Religion, Superstition, and Spirituality (<https://www.scribd.com/document/471114311/Religion-Superstition-and-Spirituality-by-John-David-Garcia>) (1993): "True spirituality, or what Constantin Brunner might have called Geistigkeit in lieu of Geist-lichkeit, is based on dedication to truth and creativity... The true spiritual, or Espritual, as Henri Lurié might say, is prepared to stand alone<sup>[30]</sup>...The last 24 years of my life have been spent in learning how to identify Esprituals and organize them in such a way that they can all maximize their creativity... My findings are that this will occur only in small groups of 8-10, ethical, cooperative, free men and women... A very small minority of humanity has the innate courage and ethics, as well as the fortunate environment, to remain ethical in the face of constant punishment, threats, and loneliness. Almost everyone ultimately succumbs to superstitious conformity and surrenders to their own fear." "Esprituals... courageously choose to work in the environment which maximizes creativity, rather in the environment which maximizes income, or even gives them minimum security... [and] will try to make themselves, and all those they love, as self-sufficient as possible."
2. "The Fundamental Pattern of Nature" (1987): Theorem 1: All major quadratures occur when a new order of autopoiesis is established by a new hierarchy of four complementary pairs of intelligences belonging to the preceding lower hierarchy... "Therefore, in order to produce a moral person we need a new order of autopoiesis so that we can produce a person whose intelligence is not dependent on the non-neocortical parts of the brain. A process for doing this is indicated by inductive extrapolation from the basic pattern of major quadratures in evolution. We begin by noting that apparently all major quadratures go by quantum leaps of four complementary pairs of lower level intelligences to create a new higher level of autopoietic intelligence." "Garcia made the assertion that the universe is a holographic quantum mechanical phenomenon and that the human brain is a quantum mechanical machine. He further asserted that the human brain can reach out into the quantum universe and find new information (new to the finder)."<sup>[31]</sup>

## Personal Life [ edit ]

John David Garcia was the son of Esperanza Phelan and Jose Trinidad Garcia. He married Bernice Posman in San Francisco on July 10, 1959 and they had four daughters: Miriam Garcia of Oregon, Karen Garcia of California, ("Jackie") E. Jaqueline Mann of California, and Laura Darrensburg of Nevada.

His final journal entry read: "My life is going well, as my health improves." (March of 2000). John passed in the company of his family on 23 November, 2001 from complications of diabetes. He was 66.

## See also [ edit ]

• American philosophy • List of American philosophers • Omega Point • Good and Evil

## References [ edit ]

1. <https://www.titanians.org/john-david-garcia/>
2. "Inventions created by John David Garcia have had sales in excess of one billion dollars." <https://www.see.org/garcia/e-ct-app.htm>
3. "The founder, chairman of the board, and president of a fast-growing, highly creative engineering company that was destined to earn hundreds of millions of dollars." <https://www.see.org/garcia/e-ct-5.htm>
4. <http://dictionnaire.sensagent.leparisien.fr/john+david+garcia/en-en/>
5. <https://economictimes.indiatimes.com/two-views-of-our-evolutionary-destiny/articleshow/2026986.cms>
6. <https://patents.google.com/patent/US4621334A/en?inventor=%22john+d.+garcia%22&oq=%22john+d.+garcia%22>
7. <https://patents.justia.com/assignee/electronic-signature-lock-corporation>
8. "United States Patent 4621334"
9. "Directory of Research, Development & Demonstration Projects", U.S. Department of Transportation, Urban Mass Transportation Administration (1970), p. CRI-4, Spec. I.4.3
10. "Personality facets and ethics positions as directives for self-driving vehicles" by Brent Smith Technology in Society November 2018 DOI: 10.1016/j.techsoc.2018.12.006 (<http://dx.doi.org/10.1016/j.techsoc.2018.12.006>)
11. Social, political, religious, economic, environmental, and ethical.
12. "Garcia's view that in culture hedonism, fun and excitement receive the highest credit. He explains hedonism is: "A sense of values which gives the highest value to pleasure and happiness. Hedonism represents the pursuit of happiness to the exclusion of awareness." "Hedonism Culture and Background from the Perspective Members of Philosophy" (Concept of the Culture of Hedonism Topics and its Background from the Perspective of the Greek Philosophers and Modern Western Philosophers" by Halipah Hamzah, Muhammad Azizan Sabjan, and Noor Shakirah Mat End, Journal of al-Tamaddun No. 11 (1) 2016, pp. 49-58 citing John David Garcia, The Moral Society, The Julian Press Inc., New York, 1971, p. 330.
13. See also "Budaya Hedonisme dan Cabarannya" by Halipah Hamzah, Esteem Academic Journal Vol. 6, No. 2, 2010, p. 85: Definisi kedua ini bertepatan dengan pandangan yang menyatakan bahwa dalam budaya hedonisme, keseronokan dan kegembiraan menerima kredit tertinggi. Hedonisme menurut pandangan beliau ialah..." citing "The Moral Society"
14. "Lifelong Learning: A Human Agenda" Ed. by Overly, Norman V., Association for Supervision and Curriculum Development, Alexandria, Va. (1979), pp. 145-46 citing John David Garcia, "The Moral Society", Julian Press, 1971. pp. 50-51.
15. See "Human Goals and Science Policy" by R. W. Jackson, Science Council of Canada, 1976 p.30: "[E]ntering from a base of science, John David Garcia, questioned the values of Western civilization and placed himself alongside Teilhard de Chardin in postulating the evolution of consciousness, or "awareness" as the ultimate goal."



16. "John Garcia, in his The Moral Society, penned a Teilhardian- conceptualized theory wherein he theorized about peace entropically; the following being an example section:'The evolutionary force driving man toward ever-greater mind causes him to seek ever-greater awareness.'" Hmolpedics "Peace" at <http://www.eoht.info/page/peace> citing The Moral Society ([http://en.wikipedia.org/The\\_Moral\\_Society](http://en.wikipedia.org/The_Moral_Society))

17. Teilhard viewed evolution as a process that leads to increasing complexity and human evolution as "evolution becoming conscious of itself". He saw the evolutionary emergence of our thinking as creating a field enveloping the earth - the "noosphere" (the collective consciousness of humanity, the networks of thought and emotion in which all are interconnected) - and the noosphere as requiring a new level of psychical expansion (which "is staring us in the face if we would only raise our heads to look at it"). Teilhard proposed that we extend to this potential to reach supreme consciousness - the "Omega Point". See "The Phenomenon of Man (Le phénomène humain)" by Pierre Teilhard de Chardin, Harper Perennial, NY (1955), various - available for free at <https://archive.org/details/ThePhenomenonOfMan/mode/2up>

18. "Preferred Images of the Future" by David W. Livingstone and Donald G. Lake, McGill Journal of Education, Spring 1977 Vol. XII No.1, pp. 97-98

19. "John David Garcia, had written a brilliant book titled The Moral Society..." from "Undertow" (Starting My Writing Career) at <https://www.amazon.com/Undertow-Warren-Adler/dp/1532981902>. Adler dedicated his book "Banquet Before Dawn" to Garcia.

20. "... an original and penetrating book written by a man of strangely heroic cast of mind. I have found much in the remarkable work by John David Garcia which gives philosophical direction to our times." HUMBERTO FERNANDEZ-MORAN, Professor of Biophysics, University of Chicago.

21. Garcia in "The Ethical State"

22. *ibid*

23. "Psychofraud characterizes all models (not forms) of human behavior which lack a scientific basis, however decent or well intentioned they may seem." Marcus Rosenblum, FAPIIA, AJPH FEBRUARY. 1975. Vol.65, No. 2 at <http://ajph.aphapublications.org/>

24. From personal notes of Rich Van Winkle (contributor to this article).

25. "The Ethical State: An Essay on Political Ethics" by John David Garcia, Wexford College Press (2003), p. p-2

26. See [https://www.researchgate.net/publication/220393527\\_Forma\\_Topoogy\\_and\\_Information\\_Systems](https://www.researchgate.net/publication/220393527_Forma_Topoogy_and_Information_Systems)

27. From the essay written after the speech: <https://www.see.org/garcia/e02.htm>

28. See "Can Government Regulate Technology?" by Edmund Byrne in "Philosophy and Technology", Ed. by P.T. Durbin, F. Rapp, Springer Science & Business Media (2012), p.26

29. "Revolutionary, operational ethical theory much in the spirit of Spinoza & Teilhard de Chardin; unified every facet of the human experience, evolution & sociopolitical action." Daily Vidette, Vol. 85 No. 42, Illinois State University Bloomington-Normal, Illinois, Dec. 6, 1972, p. 2.

30. Brunner, Constantin: Spinoza contre Kant et la cause de la vérité spirituelle. Traduit et précédé d'un avant propos par Henri Lurié. (Paris: J. Vrin, 1932)

31. "The Ethics of Intellectual Property: About Property Rights" By Robert Podolsky (2011) at <https://www.titanians.org/ethics-of-intellectual-property/>

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